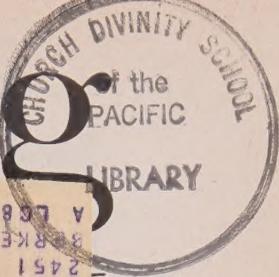


The Living Church

June 9, 1957

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A Look
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See page 10

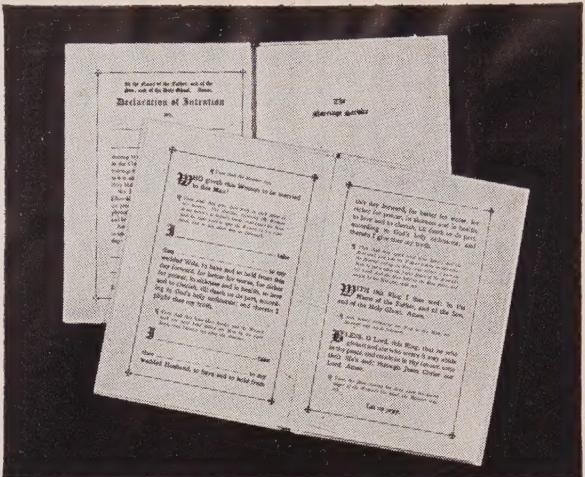
Jesus Christ has significance for us not just in Church, not just in those areas of life specifically religious, but in that very area where men live and move and work. See p. 14.



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A favorable impression of Church in China—P. 14

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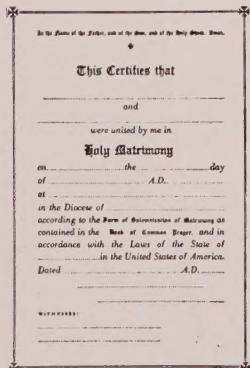


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The Living CHURCH

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CONTENTS

ARTICLES

The Church in the USSR

H. C. B. Jones

The True Social Gospel

W. N. Pittenger

DEPARTMENTS

Letters

3 Sorts & Conditions

News

5 People and Places

Editorials

16 Man Power

Books 23

Things To Come

June

- Whitsunday
- Children's Day
- Christian Unity Sunday, NCC.
- Whit Monday
- Whit Tuesday
- Conference in Theology for College Faculty, Trinity College, Hartford, Conn., to 17th.
- Ember Day
- Ember Day
- Ember Day
- Trinity Sunday
- Confraternity of the Blessed Sacrament, annual meeting, All Saints' Church, Orange, N.J.

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, The Living Church's chief source of news. In emergency, news may be sent directly to the editor office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of sender. There is no guarantee that it will be returned. Publication is at the discretion of the editors. DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit dramatic snapshots and other photographs, printed black and white on glossy paper. Subjects must be fully identified and should be of religious interest but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Good to Gain

I am writing this letter in reference to the editorial, "The Values of Morning Prayer" [L. C., March 3d].

Being a Catholic-minded convert from a strict Non-Roman background, I am inclined to take a definite side of the Morning Prayer or Holy Communion question. But I am in complete accord with the integrated service of Canon Southcott. I might even point out another point for the case.

Some people may balk at the idea of the extra scripture reading, but, from very ancient times, the Epistle had two parts, one from each of the Testaments.

Thus do we gain the good of both services and revert to an ancient practice too long laid to the side.

GEORGE W. THOMAS
Schweinfurt, Germany

All Things for All Men

I hardly claim to be well read on the topic of South India, and what I am about to say may indeed have been threshed out long ago. Nevertheless, the various materials I have read about South India have all been striking in their utter neglect of the Hindu mores.

The Church of South India seems to be all things for all men. It is "Catholic" or "Protestant," episcopal or congregational, sacramental or non-sacramental, definite or vague, and so on. This all-inclusiveness, this ability even to harbor a diversity of contradictions, is a definite feature of Hinduism. In India, many Hindus have been quite willing to become Christians *in addition to remaining Hindus*, because Hinduism embraces all sorts of creeds within its own bounds.

At the bottom of it, the Church of South India seems to be a Hindu issue rather than a Christian one. Would it not be wise for our Joint Commission on the Church of South India to consult at length with experts on Hinduism?

ROBERT W. SHOEMAKER
West Sand Lake, N. Y.

"Authorized" Missal Needed

Concerning missals [L. C., April 7th], the act that they are so widely used is proof that here is need for them. The fact that "unauthorized" ones are used is due to the fact that we are not provided with an "authorized" one. Better than a "week-day" prayer book would be the publication and authorization of a missal, in addition to the Book of Common Prayer, just as we have an authorized Hymnal in addition to the Prayer Book.

The authorized missal would have in it the service of the Holy Communion, as it is in the Prayer Book, and as it would continue to be in the Prayer Book, plus introits, graduals, alleluias, sequences, offertoria, communions, post-communions, plus the interpolations (such as Agnus Dei and the like) found in the present missals and often used

Continued on page 22

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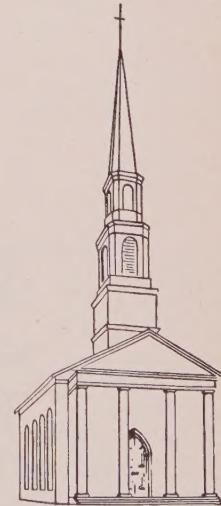
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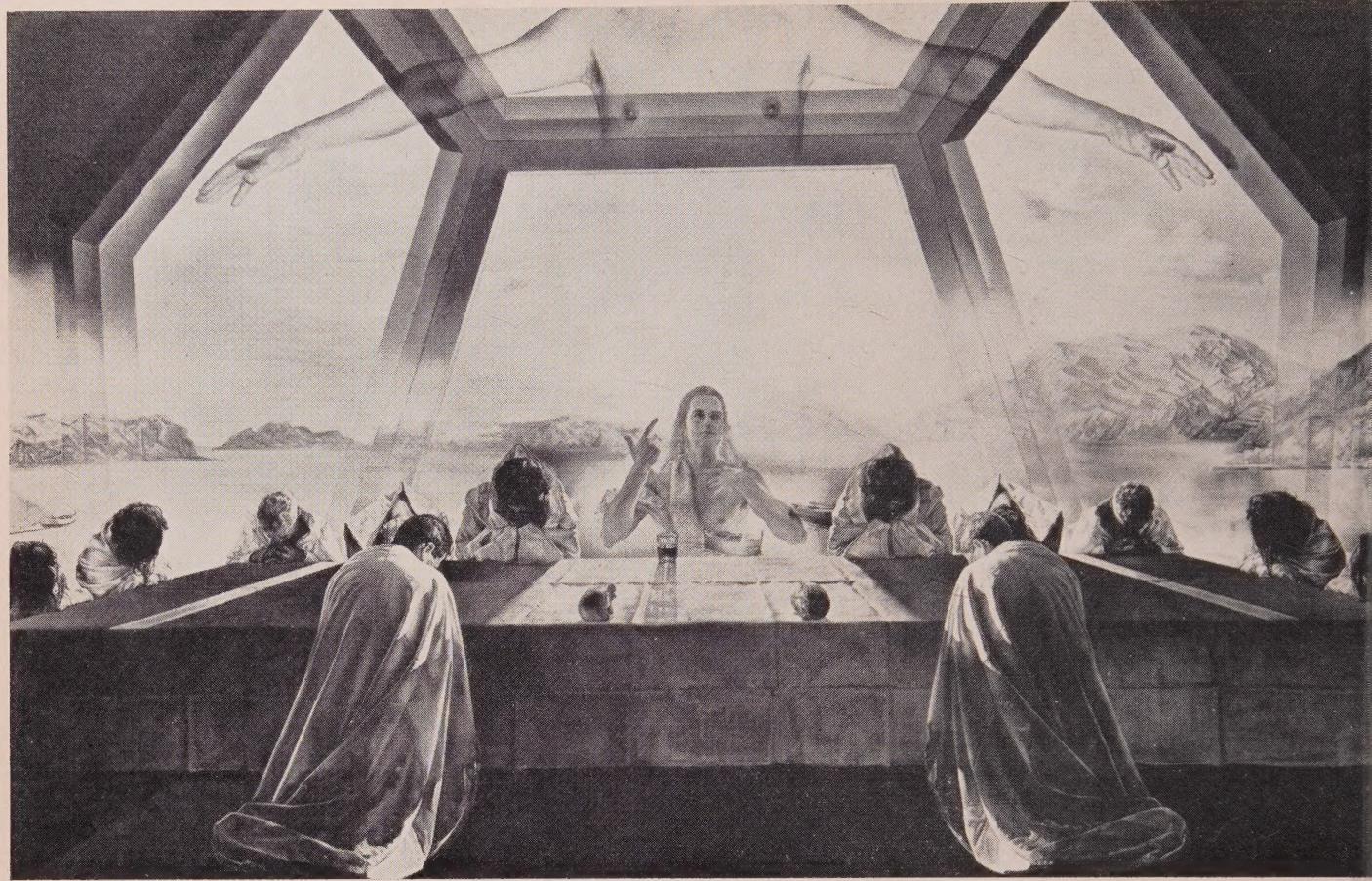
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THE LAST SUPPER

This unusual painting of the Last Supper is by the noted Spanish surrealist, Salvador Dali, who took nine months to complete it. Mr. Dali, who painted it in a remote Spanish village, considers it his greatest piece of religious art. The canvass is more than eight feet long and four feet high.

We Thy servants, O Lord, bow down our necks before Thy holy Altar, awaiting Thy rich mercies. Send forth upon us, O Lord, Thine abundant grace and benediction, and hallow our souls and bodies and spirits, that we may be made worthy communicants of Thy holy Mysteries, unto remission of sins and eternal life.

Liturgy of St. James

The Living Church

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

June 9, 1957

Women Granted More Privileges By Some Diocesan Conventions

New York

May 14th, New York City.

The convention granted Churchwomen the long denied privilege of serving as wardens and vestrymen and as convention delegates. Said Bishop Donegan, "In the light of the vital contribution to the work of the Church made by women, and the recognition they receive in all other areas of our social, business, and professional life, it is only right that they be permitted to serve on vestries where desired."

An overwhelming approval of the Council's \$5,000,000 expansion and building program for the diocese was granted along with a budget of \$451,057.

The purpose of the expansion program is to establish new churches and to relocate old ones where they are most needed. This is being done to keep in tune with the anticipated population growth and constantly changing patterns of community dwelling [L. C., April 28th].

It was also announced that there is a total of 4,111 communicants in the New York diocese, a gain of 500 over 1956, and the largest gain since 1942.

ELECTIONS. General Convention; clerical, Frank L. Carruthers, James A. Pike, John Heuss, D. D., George W. Barrett; lay, Theodor Oxholm, Clifford P. Morehouse, Ludlow S. Fowler, Ellis H. Carson.

West Virginia

May 15th to 16th, Fairmont, W. Va.

Addressing the convention Bishop Campbell said that "unless there is a spiritual awakening, our world is headed for inevitable disintegration. Modern man has become obsessed by the narcotic nonsense of peace and prosperity. He seemingly cares little about his destiny, his soul, or his God; he measures life in terms of things to own, to possess, to touch, to taste, and to see. God and religion have become popular subjects with which to dress up materialism with a veneer of respectability."

He went on to say that, "the demon that dogs our footsteps and threatens to destroy us tempts us to use religion as a

tool for positive thinking and a means to assure us of health, wealth, and popularity; if religion fails, there is a refuge in tranquilizers, alcohol, and a strong military force equipped with the atom bomb." He emphasized that it is man's divine commission to carry out God's plan and purpose; and that the Church is where God and men meet, "where sinners become saints."

NEW CHURCHES: St. Luke's Church, Charleston, and St. John's Church, Huntington.

Missouri

May 7th to 8th, St. Louis, Mo.

Bishop Lichtenberger, in his address, made a strong plea for an open-minded approach to the study of the Church of South India. As chairman of the delegation which visited that church last year, he said to the people of his diocese: "Surely our decisions about our relationship to the CSI will affect our own Church here at home. If we do approach this with the necessary imagination and courage, then we will want to have as close a relationship with the CSI as we can. And in doing this, we shall not only lend strength and encouragement to the people of that Church, but we ourselves will be strengthened, for then the Church will be doing something about its entire unity."

ELECTIONS. General Convention deputies; clerical, Ned Cole, Gordon S. Price, J. Francis Sant, W. Murray Kenney; lay, Kenneth O. Hanson, John Sonnenfeld, Jr., John H. Leach, Forest Crane.

Chicago

May 7th to May 8th, Chicago.

A resolution calling for the abolition of capital punishment was adopted by the 750 delegates to the 120th annual convention. Also adopted was a resolution expressing admiration for the strong action of the Church in South Africa as it speaks out against the racist policies of the government.

A cablegram was sent to Bishop Reeves in South Africa expressing the sentiment of the resolution.

NEW MISSIONS: St. Chad's, Loves Park; St. Richard's, Chicago; Church of the Transfiguration, Palos.

South Carolina

May 7th to 8th, Beaufort, S. C.

Bishop Carruthers gave his annual address at the convention held in historic old St. Helena's Parish Church, in which he stressed the importance of the Advance Fund of the diocese, support for seminary students, and a committee to obtain and disseminate information concerning the organization and work of both the NCC and WCC.

The fund, of \$25,000, initiated last year, is to meet capital needs.

Fond du Lac

May 7th, Appleton, Wis.

At the 83d convention, held at All Saints' Church, a budget of \$85,000 was adopted, and a capital fund was set up to provide for the expansion of their missionary program. A resolution was voted upon and passed for the diocese to pay all the expenses for Bishop and Mrs. Brady to attend the Lambeth Conference in the summer of 1958.

Vermont

May 7th to 8th, Windsor, Vt.

Intercommunion between separated Christian bodies in the belief that this will lead to Christian unity was declared "futile" by Bishop Van Dyck of Vermont. He said: "Real unity must be organic if it can be obtained. Isolated acts of intercommunion, by groups of individuals, do not forward unity in the organic sense, because they suppose groups of Christians can join in one communion and then go back to the life of their own separate churches."

"This is to run a very real risk of obscuring the meaning of Christian unity and to minimize the true nature and gravity of the schism that exists."

"Holy Communion was not established as a means for promoting the cause of reunion, or for deepening the understand-

ing between the separated Churches, or to be an act of penance for sins against Christian charity.

"It was to be the sacramental expression of the unity already existing. This cannot come about until Christian bodies cease to content themselves with schemes for mutual coöperation and fellowship, and without ambiguity and without mental reservation, say and mean the same thing, Unity of the Universal Church."

The bishop also gave a report on the continued growth of the Church. Communicants now exceed 7,500, and several new parish houses are in the process of either being built or contemplated.

ELECTIONS. General Convention deputies: clerical, Harvey D. Butterfield, John W. Norris, Albert W. Anderson, Robert S. Kerr; lay, Bruce Butterfield, Charles Park, Ernest W. Gibson, James E. Pooley.

West Missouri

May 13th to 14th, St. Joseph, Mo.

The continued growth of the diocese of West Missouri was cited by Bishop Welles as stemming from improved facilities and personnel in the diocese, but more especially from the fact that the Church's "great appeal to thoughtful, modern Americans" has been made known through the "evangelistic vigor and missionary enthusiasm of our laymen and lay women."

For the first time in its history over 900 persons were confirmed in the past year in the diocese of West Missouri.

Pennsylvania

May 6th to 7th, Philadelphia, Pa.

Bishop Hart paid tribute to "the loyalty and sacrificial devotion of our clergy and people," in so far realizing in pledges about one half of the \$1,255,000.00 goal in the diocesan campaign for capital funds. The campaign, which started last fall, is planned over a three-year period. Already new mission sites have been procured with funds now in hand.

Due to the passing of a resolution for two successive conventions, a change in the diocesan canons now enables women delegates to be seated at the diocesan convention. The convention also approved the increase of \$200 in the minimum salary of rectors, vicars, and other clergymen.

NEW MISSIONS: St. Andrew's in the Field, Somerton, Pa., St. Peter's, Broomall, Pa., and St. Philip's in the Field, Oreland, Pa.

BUDGET: \$536,958.00.

ELECTIONS. General Convention Deputies: clerical, Jesse F. Anderson, William J. Dietrich, Philemon F. Sturges, Peter C. Van der Hiel; lay, C. Jared Ingersoll, P. Blair Lee, E. Leroy Van Roden, William White, Jr.

Eastern Oregon

April 26th to 28th, The Dalles, Ore.

The missionary district of Eastern Oregon celebrated its 50th anniversary and the 10th year of the episcopate of the

Rt. Rev. Barton, present Bishop. A new mission at Pilot Rock, Ore., and a new parish at Lakeview were planned. The district budget of \$35,000, the highest ever, was voted upon and passed.

ELECTIONS. General Convention: clerical, C. T. Crenshaw; lay, J. Caldwell.

Maine

May 15th, Portland, Maine

Bishop Loring of Maine told the 13th annual convention that the diocese was more than ever financially stable and alive to its opportunities and that gains in many areas were ahead of estimates of five years ago.

Newark

May 14th, Newark, N. J.

The 83d convention recommended that Congress be petitioned to act promptly and affirmatively on President Eisenhower's recommendations to amend the immigration law to raise the number admitted from 213,000 a year to 278,000 a year, to eliminate legal and administrative provisions based on racial discrimination, and to seek emergency legislation regularizing the status of Hungarian refugees admitted on parole.

Another resolution adopted recorded its approval of the principle of economic and technical assistance to less fortunate nations, although it explained that this did "not necessarily mean approving all aspects of the implementation of foreign aid program."

NEW CHURCHES: St. Paul's, North Arlington; St. Mary the Virgin, Ridgefield Park; Ascension, Bogota; Holy Spirit, Verona; and St. Mark's, Mendham.

ELECTIONS. General Convention deputies: clerical, James A. Mitchell, Herbert S. Brown, J. Fred Hamblin, Marcus B. Hall; lay, Charles W. Kappes, Frederick G. Stuart, F. Bruce Gerhard, and William T. Kirk.

Virginia

May 15th to 16th, Richmond, Va.

A plan for voluntary participation by parishes in what will, it is hoped, become the settled policy of the diocese was adopted. This plan, to be put into action beginning with the fall canvass will allow the individual parish to make its annual pledge to the diocese on a voluntary proportionate basis, and not as heretofore on an assigned quota and assessment basis. The proportionate goal toward which each parish will work is to give to the work of the Church outside of the parish an amount equal to its own current expenses. The voluntary plan of proportionate giving by individuals has been used very successfully in a majority of the parishes for several years past.

ELECTIONS. General Convention: clerical, Samuel B. Chilton, Albert T. Mollegen, Herbert A. Donovan, David H. Lewis, Jr.; lay, George R. Humrickhouse, B. Powell Harrison, Jr., Albert A. Smoot, John Paul Causey.

North Carolina

May 14th to 15th, Salisbury, N. C.

The highlight of the 141st convention of the diocese was the establishment of a permanent committee on evangelism. The new committee will work with a special committee on radio and TV, also established by the convention, to implement their appeal that every communicant of the diocese bring one person to confirmation every year. That such a goal was impossible to attain was the protest from the floor, but the convention overwhelmingly adopted the resolution to reach out for the unchurched and bring them to Christ through confirmation.

The convention also approved campaigns to build a \$50,000 student center for the 600 Church students at Duke University and to raise \$46,000 for the diocese's share of the completion of the chapel at the University of the South.

ELECTIONS. Clerical, T. W. Blair, T. J. C. Smyth, W. M. Moore, C. F. Herman; lay, George London, Francis O. Clarkson, Richard Stone, Sydenham Alexander.

Harrisburg

May 21st to 22d, Sunbury, Pa.

The 53d annual convention of the diocese of Harrisburg was held in St. Matthew's Church, where the host parish was celebrating its 130th anniversary. Clifford P. Morehouse, vice president of Morehouse-Gorham Co., was speaker at the banquet at which he gave an informative account of his experiences as a member of the commission which visited the Church of South India. He described the general status of the Church and spoke with great hope of the Philippine Independent Church which has come so close to the Episcopal Church.

The campaign to raise \$200,000 for the renovation and enlargement of the Shippensburg Home for the Aged, a diocesan institution, is to be conducted this month in all parishes and missions.

ELECTIONS. General Convention: clerical, Heber W. Becker, Howard G. Clark, L. O. Diplock, E. E. M. Philipson; lay, J. D. Denney, S. A. Burns, D. H. Reynolds, S. S. Schmidt.

Nevada

April 28th, Reno, Nev.

In his annual address Bishop Lewis proposed three ways of strengthening the Church in Nevada; a program of lay evangelism, giving new confirmants specific duties in the church program, and increased education as to true Christian giving. The delegates supported the program by requesting the bishop to appoint a committee to investigate methods by which a congregation can learn the full meaning of Christian giving.

It was voted unanimously to raise money in the district to send Bishop and Mrs. Lewis to the 1958 Lambeth Conference.

National Council's Speakers' Division Expanding Service

The Rev. George MacCray, who has headed up the Promotion Department's speakers' Division since last August, reported, at the National Council meeting held in May, that it was expanding from a purely local service to one of national scope; from emergency to long-range in character, and from use of strictly overseas talent to investigation of the resources of other departments of the Church.

The most obvious need, he said, was long-range planning.

"We are preparing now for the requests we know will begin to reach us soon for speakers on Japan (destination of 1958's Children's Missionary Offering). This year we were at a loss to meet the demand for speakers on Haiti.

"Currently we are beginning overall strategy to compile the comings and goings of missionaries on furlough during 1958. We hope to be able to arrange extensive itineraries for returning missionaries who have proved their usefulness as speakers, and count this tour of duty — not as a part of their furlough, but as active service."

This new operation could be made to function, said Mr. MacCray, by means of conferences with prospective lecturers, by written guides, and by a careful study of the techniques of other churches.

An Eighth Province workshop held by the Department in Los Angeles not long ago proved to be such a successful pilot project that it will be repeated in every province, John Reinhardt, director of the Department of Promotion, said. It stressed the missionary responsibility of diocesan promotion departments, and pointed out the importance of reaching both the indifferent, Sunday-golf-playing outsider and the uninformed person within the Church. Council approved a resolution to pay for the publicity (\$30,000) of the Children's Missionary Offering from the Contingency Fund rather than from the Offering itself, as the Presiding Bishop pointed out that such use of that money would hardly seem right.

Christian Education

Dr. David R. Hunter, director of the Department of Christian Education, received approval of Council for these appointments:

✓ The Rev. Ira A. England of Gainesville, Fla., who is presently completing his doctorate at the University of Florida in education and anthropology, as special consultant to Materials for the Very Small Church school in the Division of Curriculum Development, for a period of one year.

✓ The Rev. John G. Harrell of Pasadena, Calif., to be executive secretary of the Division of Audio-Visual Education.

✓ Dr. Theodore M. Switz, consultant in



Mrs. Jeanne B. Campbell, Richmond, Va., shows one of the Stations of the Cross which she has just completed to the Rev. Walter Hendricks, Jr., rector of St. Luke's Church, Richmond. Painted on wooden panels in the form of triptychs, they are done in contemporary style, and were given in memory of the late William Gay Smith by his wife. Mrs. Campbell, president of the parish Woman's Auxiliary, has also painted panels representing God the Father, the Annunciation, and the baptism of Christ, which presently are hanging over the doors of the narthex of the Richmond church.

the Adult Division, and assistant to the president of the University of Chicago, to be editor of parents' materials, Division of Curriculum Development, replacing Miss Maude Cutler, whose resignation has been announced.

Dr. Hunter also announced that the total sales of the Church's Teaching Series (Seabury) had reached 433,000 since the first title was published. Individual sales: *Holy Scripture*, 118,000; *History of the Church*, 85,000; *Faith of the Church*, 108,000; *Worship of the Church*, 77,000; *Christian Living*, 25,000, and *The Episcopal Church and Its Work*, 30,000.

The following resolutions were proposed by the Overseas Department and were approved:

✓ Grant of \$18,500 toward publication of a hymnal in Spanish for use by the Church in Spanish-speaking fields. Like the Spanish edition of the prayer book, the hymnal will be sold whenever possible, distributed where there are no funds for purchase.

✓ Appointment of the Rev. Charles H. Long, Jr., missionary to Hong Kong, as National Council representative on the Board of Managers of Chung Chi College, replacing Mr. James H. Pott.

✓ Resignation of Mr. Pott, lay missionary, to be effective July 1, 1957, with disability pension.

Additional Finance Committee resolutions approved by Council:

✓ \$2500 to the Inter-Seminary movement, at the Presiding Bishop's request.

✓ \$2500 to the World Council of Churches conference at Oberlin, Ohio.

Treasurer Addinsell said that the Council had already received on its first

one-sixth installment of 1957 expectations: \$1,055,243.48, as against a quota of \$971,709.32. He reported that this overpayment would balance the traditional drop during the summer months in diocesan payments.

The appointment of Mr. Richard Mansfield of New York City to fill the National Council post of Judge Baldwin of Connecticut, who resigned in February, was announced at the opening session [L. C., May 12th].

These appointments, approved by Council, to the General Assembly of the National Council of Churches were read by Secretary of Council, the Rev. Canon C. Rankin Barnes:

Bishop Sherrill and Bishop Higgins of Rhode Island (general board members); Bishop Lichtenberger of Missouri (alternate), and Bishops Warnecke of Bethlehem; Hallock of Milwaukee; Baker of North Carolina; Donegan of New York; Jones of West Texas; Sherman of Long Island, and Carpenter of Alabama.

The Rev. Dr. John V. Butler of Princeton, N. J., and the Rev. Gardiner Day, Cambridge, Mass. (alternates), and the Very Rev. Roger Blanchard of Jacksonville, Fla., and the Very Rev. John C. Leffler of Seattle, Wash., and the Rev. Messrs. Leland B. Henry, Scarborough, N. Y.; William S. Lea, Richmond, Va.; Smythe H. Lindsay, Dallas, Texas; David R. Thornberry, Cincinnati, Ohio; Albert A. Chambers, New York City, and Robert L. Miller, Chicago.

Albert A. Smoot of Alexandria, Va., and Peter Day, Milwaukee, Wis., alternates; Charles Taft, Cincinnati, Ohio, John C. Rauch, Indianapolis, and Henry Kraft, New York City.

Mrs. Clifford C. Cowin, Lakewood, Ohio,

(alternate), and Mesdames Lawrence P. Doty, Rochester, N.Y.; John Sonnenfeld, Jr., St. Charles, Mo.; Paul C. Turner, Wilmington, Del., and Milton C. Borman, Milwaukee, Wis.

And these alternates in case any of the foregoing are unable to serve:

Clergy: Bishops Stokes of Massachusetts; Stark of Newark and Smith of Iowa; the Rev. Messrs. William H. Clark, Concord, Mass.; Frank Rowley, West Virginia, and J. Kenneth Morris, Columbia, S. C. (The Rev. Dr. James A. Paul of New York City, who died May 3d had been named an alternate). **Laymen:** Mrs. James Mersereau, Washington, D. C., and Mrs. Raleigh Johnson, Houston, Texas.

These additional appointments were read by Canon Barnes:

- ✓ The Rev. Samuel J. Wylie of Providence, R. I., to be an additional member of the Division of College Work of the Home Department.
- ✓ The Rev. David R. Cochran of Northampton, Mass., as additional member, Division of College Work.

And these resignations:

- ✓ The Rev. Richard J. Hardman, assistant to the executive secretary, Division of Urban-Industrial Work, Dept. of Christian Social Relations, to be rector of St. Paul's Church, Westfield, N. J.
- ✓ Mr. Herbert B. Jackman as executive secretary of the Division of Audio-Visual Education, Dept. of Christian Education.
- ✓ The Rev. H. Neville Tinker as secretary of the Leadership-Training Division, Department of Christian Education, to be rector of Christ Church, Las Vegas, Nev.
- ✓ Miss Margaret Casin as associate editor, Division of Curriculum Development, Dept. of Christian Education.
- ✓ Mr. Richard H. Kalhe of Houston, Texas, as member of the executive committee of the Committee on Recruiting, in order to give more time to diocesan responsibilities.
- ✓ Miss Lynette Giesecke, assistant secretary, Leadership-Training Division, to work in the diocese of Oklahoma.

Bishop Bentley, Council vice president, announced these missionary appointments:

Mr. Thomas M. Osgood, Alaska; Mr. Richard B. Lindner, Jr., Brazil; the Rev. James H. Douglass, Dominican Republic; Mr. Charles T. Crane, Honolulu; Mr. George F. Hayashi, Honolulu; Mr. Donald L. Terry, Honolulu; the Rev. Peyton G. Craighill, the Rev. George C. L. Ross, Japan; the Rev. Wayne S. Shipley, Mexico; the Rev. Norman K. Yates to the Virgin Islands, and Mr. James B. Price temporarily assigned to the Missionary Reserve.

Separate United Churches Planned for India, Pakistan

Plans for the merger of Anglican and Protestant Churches in Northern India and Pakistan now provide for separate United Churches in the two countries rather than one for both of them.

The decision was made by a negotiat-

ing committee in Allahabad, India, which said that the revised plan will be discussed and voted upon by the seven churches involved. The committee said discussions are expected to continue until 1960, and that the two united churches might be inaugurated in 1961.

The bodies contemplating union are the United Church of Northern India; the Church of India, Pakistan, Burma and Ceylon (Anglican); the Methodist Church in Southern Asia; the British and Australian Methodist Missionary Societies; the Baptist Church in Northern India; the Church of the Brethren; and the Disciples of Christ.

The Church of the Brethren and the Disciples are recent participants in the union discussions, the original scheme having embraced only five bodies. Although Baptists in Northern India are in the plan, the Baptists in East Pakistan are keeping out of it for the time being.

The negotiating committee said that the two projected United Churches will be in full communion from the start. They will be formed on the same basis, it stated, and provision will be made for liaison committees and joint conferences "so that the closest connection may be maintained." [RNS]

Gomulka Asks Co-Existence For Government, Church

Wladyslaw Gomulka, leader of the United Workers (Communist) Party, in Poland, said that the future relations between the government and the Roman Catholic Church in Poland will largely depend on the Church "marching together with us."

He spoke at the first full convention of the party since he was returned to leadership after Poland's bloodless revolt against Soviet political domination last October.

Gomulka said the Party believes that the "idealist outlook" of the Catholic Church will exist for a long time side by side with the "materialist outlook" of non-believers. "Our conclusion," he stated, "is that there is a need for coexistence, which naturally does not exclude certain definite forms of ideological struggle, but should exclude political warfare between the opposing views."

Gomulka said "We don't prevent the Church from marching in matters of faith along its road of Roman Catholic doctrine." But he stressed that "the Church should also recognize the fact that Poland has changed her former social system, that she is building Socialism."

He prefaced his remarks by stating "there is no need to stress that our Party is based on the scientific outlook of dialectical materialism, and that the idealist view of the Church is something alien to it."

Nevertheless, he said, "We have con-

cluded an understanding with the [RC] man] Catholic Church and even agreed to non-compulsory religious teaching in the schools." [RNS]

Soviet Magazine Publishes First Article on Religion

An article on "freedom of religion" in Russia appeared in the May issue of *USSR*, the monthly picture magazine distributed by the Soviet embassy in Washington. It is the first article on religion to be printed in the magazine. Now in its eighth issue, *USSR* is published by the Soviet government under a diplomatic agreement which permits the U.S. to distribute an illustrated magazine *Ameryka* in Moscow and other Russian cities.

The article repeats the usual Communist statements about religious freedom in the Soviet Union. These include:

"Religion in the Soviet Union is the personal affair of the individual."

"The law guarantees the right of each citizen to profess any faith, and provides for the punishment of any type of religious intolerance."

"There is complete separation of the Church from the state and of the schools from the Church."

"The state cannot intervene in the internal affairs of the Church, nor can the Church interfere in the activities of the state."

"Believers of any faith who wish to observe religious rites together may unite into congregations. Central and local authorities grant these congregations the free use of buildings for their services, assign premises for academies, seminaries, and other schools which train clergymen. Congregations may also build new houses of worship."

East London Prelate Names Archbishop of Capetown

The Bishop Suffragan of Stepney (diocese of London), the Rt. Rev. Joost de Blank, has accepted the call to be Archbishop of Capetown, South Africa. He succeeds Dr. Geoffrey Hare Clayton who died early in March.

The new archbishop, 48, is a bachelor of Dutch descent. He served as a chaplain with the Eighth Army during the last war and then became associated with the secretariat of the Student Christian Movement for a time.

Dr. de Blank subsequently was appointed vicar of St. John the Baptist, Greenhill, Harrow, which became one of the most flourishing parishes in the London diocese.

The archbishop-elect has for long been a familiar sight, in his purple cassock, in the industrial and dockland parishes of East London. He has been in great demand as a speaker not only in Britain but abroad.

Haitian Representative Receives Offering

To make the Church school missionary offering more meaningful to the children of St. Paul's parish, Patchogue, L. I., N. Y., the Rev. Domenic K. Ciannella, rector, gave them a glimpse of Haiti in an educational program which featured one of its citizens, Haitian, Felix Anglade. Mr. Anglade, a lay catechist of L'Eglise Episcopale d'Haiti, conducted service in his native language from the Haitian Book of Common Prayer. The National Council filmstrip, "Haiti, High Land of Hope," depicting work of the Church in Haiti was shown. Since he had been present at the filming of the strip in Haiti, and was personally ac-



quainted with a number of the people shown, Mr. Anglade was able to assist the commentary with first-hand information.

In the picture, above, the display triptych in the background was constructed by a friar of the Order of St. Francis who assists at St. Paul's. It is to suggest that giving is sacrifice and worship. Radiating from a large map of Haiti are pictures of that country illustrating Church work and scenes of local color. Surmounting the triptych is a cross of Mite Boxes, symbolizing the little sacrifices of children made in union with the great Sacrifice of the Cross, which are helping to extend God's Kingdom in Haiti. Felix Anglade is on left, Fr. Ciannella on right.

As highlight of the program a tiny parishioner of St. Paul's presented Mr. Anglade with a Lenten Mite Box, symbolizing the offering made by thousands of boys and girls throughout the American Church to help their Haitian brothers and sisters.

Windy, Rainy, or Cold, Orchids Had to Be Sold — And They Were!

Flower sales to raise money for church organizations are not new, but a somewhat unusual one was held on the steps of St. Thomas' Church in New York City one cold, blowy, and rainy week in April.

The flowers were rare orchids — 500 of them — that had been shipped across the continent by air from Santa Barbara, Calif., and deposited on St. Thomas' doorstep, all 65 wooden crates of them.

Obviously there must have been an angel in on this project, and there was — a former New York state resident, and Churchman, Mr. Samuel Mosher, who now operates a 4,500 acre ranch stretching for 15 miles along the Pacific ocean, in addition to serving as chairman of the board of the Signal Oil and Gas Company. It was he who sent the flowers, Cypripedium and Cymbidium breed, to Mrs. Edward Pool, a board member of the Women of St. Thomas', for this organization.

Selling at \$5 to \$15 a plant, both to romantic New Yorkers and to nurserymen who came in from Long Island and New Jersey after reading about the sale, the flowers brought \$1,700, which was given to St. Luke's hospital.

It all happened because Mrs. Pool, returning home discouraged after a meeting of the St. Thomas' group at which new means of raising money had been discussed, expressed her sentiments to Mr. Pool and to Mr. Mosher, who happened to be visiting them.

Mr. Mosher thought for a moment, then asked: "How would you like to have an orchid plant sale if I provide the orchids?"

Speechless for a moment, Mrs. Pool recovered in time to accept with thanks, and in a matter of days after Mr. Mosher's return to California, the flowers were on their way.

Violent spring storms meant that the sale of flowers could take place for only a part of each day, so that it was week's end before the project could be brought to a close. At the last, about 100 of the plants were sent to nearby boys' schools where nurseries were in the process of being organized, and where the flowers were received with high enthusiasm, for they have all been bred and cross-bred of rare specimens by Mr. Mosher on his ranch.

Now the sale will be an annual event, with the West Coast benefactor, gratified by the success of his venture, promising to send a similar shipment next year.

Women Being Considered For Admittance to Rabbinate

A plea for the admission of women to the Jewish rabbinate was made at the biennial general assembly of the Union

of American Hebrew Congregations held in Toronto, Canada.

Jane Evans, executive director of the National Federation of Temple Sisterhoods, said that women are "uniquely suited by temperament, intuition, and spiritual sensitivity to be rabbis." Citing the role of women in the educational field, she declared, "If women can serve as teachers, they can serve as preachers, too."

Rabbi Barnett Brickner, Cleveland, Ohio, past president of the Central Conference of American rabbis, agreed that, "many women would be attracted to a career in the rabbinate." He added that "the reform movement, which was the first to pioneer the equality of women in the synagogue, must take the necessary steps to make this complete."

The federation is an affiliate of the UAHC, which embraces more than 540 Reform congregations in the Western Hemisphere with a membership of 1,000,000.

[RNS]

North Rhodesian Bishop Writes:

"It may be of interest to record that the number of confirmations in Northern Rhodesia, Africa, during 1956 was 1,926, consisting of 800 males and 866 females; 107 European males and 153 females. The highest total recorded previously since the Register was first kept in 1941 was 1,351 in 1953. It is satisfactory to note the equal proportions in the numbers by sexes. While thanking God for the greater number confirmed last year, let us redouble our prayers to God to send more priests to shepherd them."

Church Is Seen As Prime Means of Re-uniting Man

Speaking before the annual meeting and conference of the Episcopal Service for Youth, Inc., Gerald J. Taylor, psychiatric consultant for Trinity Parish Counselling Service and the Cathedral Counselling Service, New York, stated that "the Church is a resource man naturally seeks because he possesses by nature a spiritual potential. If the Church has the charge to help man know and love God, then it has the obligation to use all resources available to achieve this goal. The contributions of psychiatry, psychology, and social work can further the Church's knowledge and understanding of man and, therein, its ability to reach man."

Dr. Taylor urged that the family today act in its true capacity, as "the source and means, the background and agency to develop rational, realistic, adult human beings."



A physical culture parade by the Lenin Young Communist League.

THE CHURCH IN THE USSR*

By H. C. Bolton Jones

I went to the USSR for three weeks, July 19th to August 9th, last summer, under the auspices of a non-political student body composed of 25 students and graduates of universities in England and Wales, and including two students from the USA, studying at English universities.

I am a graduate in law of Liverpool University, age 30, and am also a member of the Church of England. My primary object in going to the Soviet Union was to learn about the Christian Church there. The route of the tour was Moscow-Kiev-Odessa-Yalta-Leningrad-Moscow, and I was

able to form a clear idea of public opinion on belief in God in and around those cities and towns. I was able to see some of the very few churches used for the purposes of worship.

As a result of the great liberalization that has taken place since the death of Stalin, people were not afraid to talk freely and openly to me about their lives and beliefs. Discussions took place in churches, on the street, in hotels, on trains and busses, and in many other places. I am convinced that what I was told is the truth.

The first person whom I questioned

as to his belief in God was one of the four guides of the party, an amiable and intelligent man of 28, who spoke excellent English, as did all the guides of the party. He was a teacher of English and also a writer. He said that he certainly did not believe in God and considered me old-fashioned, if not a bit odd, when I said that I held such belief. These were his words:

"As a Communist I believe in man's power to work out his life without belief in God."

*Portions of this article have already appeared in the London *Church Times* and are here reprinted by permission.

A young Church of England layman, who visited the USSR last summer, tells what he saw and heard and concludes that "only a miracle can revive the soul of what once was holy Russia"

I discussed with him the belief that man, to be a whole personality, needs God's help, for basically man is sinful, and what direction atheistic Communism would take once it had achieved material prosperity for Soviet citizens, as I feel it could in 15 or 20 years or so. The answer came without equivocation and immediately:

"Communism recognizes the basic goodness of man, and man will ever go forward under Communism even after Communism has given him material prosperity."

He informed me that none of his friends believed in God, and the only two Christians he had known were his grandmother and a nurse he had once had.

The other three guides of the party were also atheists. Despite this answer and similar atheistic Communistic views expressed about God, I pursued the matter until it dawned upon me that I might as well try to argue black was white as pierce the barrier of the Communist pronouncements on God, which were to him the absolute truth.

A Waste of Time

Two or three days later in Kiev I was talking with a girl of 22 holidaying there, who was a student at Leningrad Foreign Languages Institute, where she was preparing to become a teacher of English, which is the most popular foreign language in the Soviet Union. She was an atheist and did not believe in God because "God was contrary to nature." When I pressed her to amplify this statement she either could not or would not do so. To her it was evidently a waste of time to pursue the question of God's existence, for she changed the subject in a natural and friendly manner. Except with clergy of the Russian Orthodox Church, all discussions about the existence of God were started by me.

A 22-year-old radio engineer graduate of Livov Institute holidaying in Yalta gave me a similar answer in stating that he was an atheist. He said, however, that in country districts there were some few young Christians,

and that the old people were for the most part Christians. Although (with one exception mentioned later), I did not meet any of these young Christians, from my observations in several churches of the Russian Orthodox Church in the Russian and Ukraine Republics of the USSR, I found that congregations were almost entirely composed of peasant women of about 55 years and upwards, who appeared very devout in their worship.

In Leningrad I talked of God at great length with a youth of nearly 18 years of age, who was waiting to enter a Marine Engineering college. He scoffed at first at the idea of God and said that he was young and strong, and in effect could take care of himself. He said that none of his friends believed in God, and that Marxism (which to him, he said, was infallible) denied the existence of God.

I asked him, as I had asked other Communists, if he had read the Bible, and in particular the New Testament, and received a negative reply. I pointed out that, although man may discover laws of chemistry, he did not create them and can only marvel at them. I suggested that he could at the most be merely an agnostic since he could not disprove the existence of God. He was of opinion, however, that Soviet scientists could disprove God's existence. (I did not, however, find one Communist who knew how such scientists set about the task of disproof.) I pointed out to him that, if one had not prayed for guidance and help from God, he could hardly hope to come to realize God's presence.

In the course of conversation he told me that his father, a captain in the Soviet Army, had been killed in the last World War. He seemed very proud of him but was quite certain in his mind, he said, that what was his father was buried in the ground, and that was that. We were approaching a street intersection at the time and the evening lights of the city were shining brightly in the deepening dusk. I told him that I knew that round the corner of the street inter-

section would be another street, not that I could see it, but that observation of tramlines and electric street lamp lines disappearing round that corner showed me that there was a street round the corner, although from the point we were standing I could not prove it.

I related this to the Christian's belief in the after life of the soul of his father. I also tried further to emphasize this belief by pointing out that, although we could not grasp the intangible rays of the street lamps, we knew they were there, and that the rays would continue into the infinite after their source had been turned off.

The young man seemed to appreciate the significance of these and other points about God and the hereafter, and I was delighted to learn that he had a cousin, whom he admired greatly for his integrity and learning, who was studying in Leningrad to take Holy Orders in the Russian Orthodox Church. It appeared this cousin had talked earnestly and long to him about God.

This young man was the only Communist I talked with whom I felt might eventually one day turn to God. But I had a strong suspicion that he was only trying to appear to be considering God's existence to please me. I had strong grounds for believing that he was in the flourishing black market in Leningrad, established to buy goods and foreign currency from visitors from the Western democracies. I hope that I was wrong.

Biggest Congregation

In Yalta I met the one and only young Christian I was to meet in the Soviet Union. She was a very shy young girl of 16 and only said a few words. I also saw in a church in Yalta a man of about 36 years of age ask and receive a priest's blessing on his young son of about six.

The biggest congregation I saw was in a country district about 40 miles from Moscow at the ancient monastery at Zagoursk. I would say that the congregation was almost entirely of

elderly or middle-aged peasant women, but with a sprinkling of younger women.

The monastery, which has 100 monks, is about 600 years old, having been founded about 1337 by St. Sergei, who gave up wealth and position to follow Christ. More than four beautiful baroque churches, all well preserved, form the focal point of the life of the monks. I went into the churches and in one heard the moving intoning of a liturgy by monks from the other side of the high and ornate golden altar screen.

A young robed monk, bearded and with long hair, said that the monks did not go out visiting the sick and that the monastery was not a working monastery. It appeared no definite number of vows were taken by a novice before he became a monk. The monastery is supported by offerings and there is a seminary and academy in the monastery which has 200 students studying to be priests and monks. The monk said that the students were then on vacation and that the monks were preparing for the next academic year.

The monk asked which of our party were Christians, and why some of us, who were gathered around him, did not go to church. He then asked if church-going was compulsory in England. He said that he was certain that the Christian Church would continue in the Soviet Union, and he believed that more young people would turn from atheism to God.

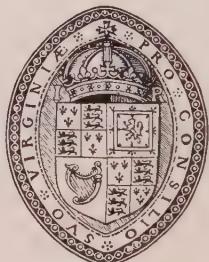
I had a long talk with an elderly priest in another Russian Orthodox Church, some hundreds of miles from Zagorsk, whose home was in a basement. He said that matters had been better for the Church since the death of Stalin and that he could now sleep soundly in his bed. He confirmed that there were very few young people in the Church. He said that if young people became members of the Church it was usually after 18, when they had left school and its atheistic teaching.

The priest was eager to hear about the Christian Church outside the Soviet Union, and he wanted to know if the delegation headed by the Archbishop of York, and in the Soviet Union at that time, was coming to that particular section of the USSR. I was pleased that he knew of the Church of England delegation, since the visit of the delegation was hardly publicized in the Soviet press. This is not surprising, for in a news sheet issued to English-speaking people in

Moscow (and presenting, needless to say, only the Soviet viewpoint of the news), there was a dirty little rhyme about the Patriarch of the Russian Orthodox Church, although the cleric's name in the rhyme had been thinly veiled. The priest said that his church had services at 9 a.m. and 7 p.m. every day during the week, and that on Sundays there were large congregations. I myself went to a 7 p.m. service and found it quite well attended.

The church was supported entirely by offerings and its income was about 20,000 rubles per month [about \$5000, according to official Russian figures]. Out of this monthly income a payment was made to the bishop of the diocese for diocesan expenses and upkeep of the bishopric; restoration and upkeep of the fabric of the church building swallowed much money, and the remainder of the income went in running expenses for light, heat, cleaning, etc. I gathered, although the

Jamestown.. is our be overseas



Above is shown the seal of the Virginia Company of London which was, in truth, a joint stock corporation. The Virginia Venture was a truly national enterprise with hundreds of stockholders, some large, some small, in nearly all parts of England. It was this company, with private capital, which made the first investment in America.

Of course, the Church came to the New World along with those who were primarily engaged in a commercial enterprise. That's point! The Bishop of London, who then now had responsibility for the mission work of the Church of England, saw Church's responsibility for taking the love of Christ wherever the flag of England was carried. Otherwise, the Reverend Robert H. would not have been numbered among small band that established the first permanent colony at Jamestown; otherwise nineteen clergy would not have come to Virginia during the first eleven years of colonization. But more important, had not the Bishop

priest did not inform me, that he received very little himself.

The priest was very kind and friendly to a Christian member of the party and myself, and showed us over his church and posed for photographs. I parted from him with some sadness. I knew that he was in the forefront of a mortal struggle with atheistic Communism dedicated to wiping out in the Soviet people all thought of God. I was thankful that at least five Christians in the party had worshiped

in his church and demonstrated to him that God's church was at work in other lands.

On Broader Canvas

I have set out as factually as I can something of what I found in my extensive journey in the Western part of the Soviet Union. I intend in the remainder of my report to paint the picture on a broader canvas with general impressions and conclusions.

"Man is nature's highest creature

and therefore he only is to be 'worshipped,' not as a spiritual conception, but as a brother human being in the universal brotherhood of Communism." That I believe is the best summing up of the views of Communists as to their "motive power," contrasting with the Christian "motive power" of belief in God and Jesus Christ. The corollary to the Communist view is that God does not exist. The "motive power" of Communism as just explained is, I believe, the key to the powerful appeal of Communism to the Soviet people and the world, and helps to explain the many kindnesses of people one to another which I saw in the Soviet Union. It also explains their feeling of purposeful solidarity and oneness with each other, and their total lack of snobbery. To them man alone is the arbiter and master of his fate, and death is oblivion.

Another important fact I learned about the Communists is that they believe man is basically good, and that bad environment and bad influences alone are the factors which make him evil. The teachings of Sigmund Freud and his later modern disciples are held to be wrong and are suppressed in the Soviet Union because they conflict with this belief. As a Russian explained to me, Communism holds that experience of life alone determines the views a man holds in his mind and his attitude to life.

Disbelief in God and many, if not all, other basic beliefs positive or negative are, I believe, implanted in Soviet citizens by the State by a process the Western world calls "conditioning." It goes without saying that the beliefs so skilfully implanted are all Communistic beliefs.

Conditioning in the Marxist-Leninist Communism begins in the kindergarten, continues throughout school life, and is polished to a high degree in universities and institutes of higher learning. For example, in one technical institute I visited I was officially told that before a student gets his diploma he must attend 160 hours of lectures on Marxism, 70 hours of Communist philosophy, 164 hours of Communist political economy, and 120 hours of Communist industrial economics of the particular branch in which he is studying.

The lectures are spread over the five years' course, but the student must pass an examination in each of the subjects, and if he fails he does not

esson in sions

don and, in fact, the Church of England is fully conscious of its missionary responsibility, it might be said that there would be Church in America today. And therein one of the great lessons of Jamestown . the Church's best lesson in overseas mission work. Certainly this seventeenth century missionary zeal was one of the Episcopal Church's great inheritances. And here, surely, is a responsibility which we cannot ignore. Certainly in this mid-twentieth century, we have a similar responsibility to carry the love of Christ to all of today's new worlds. And a new world today is anywhere where that love of Christ is unknown.



The Church of Jamestown

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Y O R K 1 0 , N E W Y O R K

receive his diploma. As an ex-student I calculate that, in addition to the hours spent at lectures, three hours must be spent writing notes and reading for each lecture, giving a total of more than 2,000 hours spent in such study.

Conditioning continues outside of the school in the Communist youth organizations, in the "Pioneers" for young people from nine to 15 years, and thereafter in the "Komsonol" for young people up to 26 or 28 years of age. It is done by blaring loud speakers, which are everywhere in cities, towns, villages and collective farms. It is done on the radio, by banner-like notices in schools, shops, factories, libraries and offices, by pictures, busts, and statues everywhere (including the home) of Lenin and other leading Communists, by books, newspapers, and in many other ways I witnessed. In short, I would say it has been done by sealing the Soviet people in the Soviet Union and by the State "working them over."

The work of conditioning has been in progress since 1917, and the third generation of atheist Communists is being conditioned to work for Communism and the Soviet Union. I cannot urge too strongly, however, that the many Communists I met and saw were kind and friendly, and sincere and well-intentioned in their Communism, with a deep pity for people under capitalist systems.

Only a Miracle Will Help

Conditioning has done its insidious work well, and apart from the clergy and a comparatively few old and middle-aged peasants, I would say the Soviet citizens regard the Christian (and any other) Church as outmoded, and its adherents as a little queer. The vast majority of the infinitesimal number of churches in the cities and towns at least are now regarded merely as buildings, to be preserved only if they have architectural value. In the Kremlin in Moscow the churches are mere beautiful buildings in which one does not even need to remove one's hat, and where one can hear a voice from a loud speaker in the church explaining the interesting things to notice in the building.

I, and all the Western world Christians I spoke to, came to the conclusion that only a miracle can revive the soul of what once was holy Russia. To the citizens of the Soviet Union Communism is now the only way, the only truth, and the only life.



God in the Lord Jesus
is our fellow-man; He is
in our humanity as a
sharer of human life.

Harold M. Lambert Photo

The True Social Gospel

By the Rev. W. Norman Pittenger

Professor of Christian Apologetics
General Theological Seminary, New York, N. Y.

There was a time, not so long ago, when the Christian gospel — the proclamation that God had come into human life in the person of Jesus Christ to be the redeemer of men — was thought to be exhausted in the idea that Jesus is "our personal saviour." Acceptance of this fact and life in accordance with it were thought to be Christianity. It was a purely personal religion.

Then came a violent reaction, and in times much more recent, even yesterday, it was believed that the Christian gospel was largely, if not entirely, a *social* proclamation. It was all about

the establishment on the earth of the Kingdom of God, often considered to be in terms of "social betterment."

Nowadays we are coming to feel that there is truth in both sides, although it is from a higher and more specifically *evangelical* point of view (that is, from a consideration of the true meaning of the *gospel*) that we have arrived at this conclusion.

Jesus Christ, in whom God and man are forever united, speaks with meaning and acts with power to each of us as *individual* men and women. But He also has a significance for our human life in its social relation-

ships and an empowering reality amongst us in that area where men live together, as in the fact they always do if they are *men*. The Christian gospel has social implications which are extraordinarily far-reaching; their neglect or denial is largely responsible for the appalling spectacle of supposedly Christian people acting in the thoroughly unchristian fashion which we see about us, in social and economic and industrial and political and international affairs.

A parish priest in London, who was greatly concerned with the improvement of the sewers in the slums of that city, was asked one day why he, as a minister of the Church, should have so much to say on this particular and apparently secular subject. He replied "Because I believe in the Incarnation." The faith that God has assumed our human nature as his own immediately demands that we shall reverence human nature as a holy thing, not only because God made it but also because God dwells in it.

God in the Lord Jesus is our fellowman; He is in our humanity as a sharer of human life. *Therefore* humanity, in its every aspect and every relationship, is valuable, sacred, worthy of the respect and honorable treatment which we should accord to God were He to be with us. For He is with us. That is the very point of the faith in Christ as God-made-man.

Attack on Christ

Every assault upon human integrity, dignity, honor and purity is an attack on the Lord Jesus Christ, who by reason of the Incarnation is involved in all human activity. On the other hand, every effort to help men live nobly and well, with the dignity that befits them as God's children, with the opportunity to develop to the uttermost their potentialities and possibilities, is the exalting of the Lord Jesus Christ.

From either side, then — as object of our attack or as object of our loving reverence — what is done to our brother-man is done to Christ. Tertullian remarked, in the third century, "When you see your brother, you see your Lord." And Jesus himself said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

This motivation must be behind the *social action* of the Christian. We are to reverence all men because they are brothers of the God who for our sake rod this world as a pilgrim. Unless

we so reverence them, we are traitors not only to our human brothers but to Incarnate God who is our Brother. That is our motivation. It is, in fact, the motivation of love.

As in a burning-glass the rays of the sun are concentrated and thus set fire to a paper or cloth placed beneath the glass, so the concentration of God's presence and action in the sacred humanity of Jesus Christ sets us, who are exposed to that burning, on fire with love for our fellowmen. We love, because He first loved us. We love, because God is with us. We love, because God is in us and in our human brethren.

No Glib Answer

But there is a problem of expression. Granted the love, granted the empowering which the love gives us, how shall we implement this in action? This is the question of the organization of human society, in its many ramifications. It is a terrifying problem, to which no glib answer may be given.

Naturally there are some people who suppose that an easy solution is at hand. They would say that if everybody loved everybody, everything would be all right. This is what a contemporary writer calls making Christianity "a simple possibility." It overlooks one highly important and very obvious fact — that we live in a finite, that is, a limited, world, where human interests and loves must inevitably clash and conflict. To do what appears to be the entirely loving thing may, in this human world of ours, lead to entirely unfortunate results. Not only is this true in intimate relationships, where as we well know clashes of interest often occur even when everyone is doing his best and seeking the best for others. It is also, and more painfully true, in wider relationships, in the actions and reactions of classes and groups and nations.

A good illustration is the problem of the kind of action which a smaller nation should take when victimized by a larger — Denmark, for instance, when invaded by Germany. Or alternatively, in another context, the settling of international financial relations such as is illustrated in the plans for a "world-bank." In all these realms, *love* is the motive behind Christian action, but justice is the expression of that love.

Centuries ago St. Augustine saw this clearly. In what is perhaps the greatest

Christian treatment of human society, his *City of God*, Augustine said that in the *civitas terrena*, the earthly city where our lot is cast here in this world, the need is for such justice among men and nations as shall guarantee to each its proper rights and thereby secure order and peace among conflicting interests, differences of race, and varieties of background.

True justice, which means the orderly arrangement of human life by proper balancing of rights and duties, is the goal toward which we must strive in this world. It is not the function of the Christian Church, which is the divine society of God's love set in the midst of a human world, to become merely a "dynamo" behind the social order — be it capitalistic or socialistic or totalitarian. On the other hand, it is not the Church's function to stand aloof from human society, acting as if it were indifferent to the kind of government controls and social expressions which may come into existence at any given period of history.

City of God

The Church stands for and brings amongst us the *civitas Dei*, the city of God where as Christians our hearts are set and true home is found. And the Church, thus known and accepted, provides for men the motive power of the love of God, dwelling with us in the Lord Jesus our Brother, which will make us seek to express our love by working with heart and will for a more Christian society. That means, working with might and main so to order personal relationships that everyone may have his fair chance and his proper opportunity; and so to order human society that nations, classes, and groups may each play its part in a scheme of things which will give men everywhere that fair chance and proper opportunity.

There is, we have said, no easy solution to our social problem. Christianity itself, when it knows its business, can never claim to have a glib and easy answer. We need all the knowledge, all the thought, all the effort, of men of good will to work out a just and decent society. Christians, each and every one of them, have the obligation to work unceasingly for such an order of things as shall treat men as sons of God and brothers of God-made-man. Failure to do this is a sin, because it is contrary to the will of God who made man and who in Christ made Himself man, that man might live divinely.

CHSKH— An Inside Picture

An interesting report on Anglicanism in China is contained in a series of three articles that appeared earlier in the year in the London *Church Times*. The articles are by Francis James, a lay member of the delegation of the Australian Church to the Anglican Church in China (Chung Hua Sheng Kung Hui) which visited that country last fall.

Mr. James appears on the whole to have been favorably impressed by what he saw and heard. His picture ranges from light personal anecdotes to graver observations on the politico-religious situation. Thus, for example, he describes how Bishop Chang of Fukien, who

"has not only an excellent command of idiomatic English, but a wide knowledge of the Anglican Communion outside China . . . does not know anything about cooking, paying 'bus fares, and so on, and is absent-minded. I taxed him with cultivating this as a pose, after an excellent meal in his flat in Shanghai, and he blandly assured me that it was 'the best way.' Mrs. Chang, he said, thoroughly enjoyed looking after the practical affairs of life, while he himself thoroughly enjoyed having them looked after for him!"

In regard to the political status quo, Mr. James appears to think that the Chinese people's satisfaction with their present government is due in no small measure to the fact that they have never known anything better:

"They know nothing and care less about other countries; China herself is now free of civil war for the first time in this century. Above all, the Chinese possess a completely self-contained culture to which the Greek critical tradition, which persisted in Nazi Germany and still lingers even in Russia, is utterly foreign.

"In short, ignoring the unthinkable effects of foreign war, there is only one thing which could possibly upset the present Chinese government, and that is the growth of corruption and inefficiency within its own ranks, leading to complaints from the populace, leading in turn to increasingly severe repression against increasingly clamant protests until the wheel had turned full circle.

"At the moment, not even the most astute Westerner living in China could detect any sign of corruption in government circles. Those whom I asked were at one on this."

Reporting specifically on Church life, Mr. James touches upon three important areas — Churchmanship, relations of Anglicans with other Christians, and theological education.

The CHSKH consists of 14 dioceses, the Churchmanship generally, according to Mr. James' description, being evangelical to moderate. Only two of the bishops, for example, wear mitres (one of these being the Bishop of Fukien already mentioned). Yet there appears to be unusual tolerance upon such matters among Chinese Anglicans. The same tolerance shows itself in the coöperation of Chinese Anglicans with other Christian bodies in that country. Yet — as Mr. James emphasizes — "the tolerance and common sense which they show toward government and other denominations . . . never leads them to deviate from what is indisputably basic to the Catholic tradition. They are in many ways more Anglican than we of the West."

As a symbol of CHSKH's "very Anglicanism," Mr. James mentions the four gifts made by CHSKH to her sister Church in Australia. These were: a new edition of the Holy Bible, printed and bound in China; a hand-lettered scroll bearing the Nicene Creed; a box of Chinese communion wafers; and a large framed picture of the Chinese House of Bishops.

An example of the working out in practice of this friendly coöperation with other Christian bodies, while preserving the distinctive features of one's own, is seen in the present provision for theological education in China. In that country the Roman Catholics alone have preserved some of their theological colleges; all other Christian bodies have joined in the formation of "union" theological colleges. There are four of these: at Peking, Nanking, Chungking, and Canton.

The theological college which Mr. James singles out for special mention is the seminary at Nanking. Of this, one of the bishops of CHSKH (Bishop Ting) is dean. This had, at the time of Mr. James' visit, a total of 232 students. (About half this number were priests and pastors taking refresher courses.) Mr. James is evidently impressed by the high caliber of instruction given at this school. He mentions, in particular, the Greek teaching, done incidentally by a woman, who "is certainly a first-class Greek scholar and teacher." (Greek and Hebrew appear, however, to be optional subjects.)

Students from various Christian bodies are found at this school — Presbyterian, Anglican, Baptist, Methodist, etc. Basis of the curriculum is the Bible, with biblical studies occupying just about half the time. The curriculum as a whole would appear to be sound by Western standards. In some subjects the courses are duplicated, the emphasis being either in the fundamentalist or in the liberal direction. The students are entirely free to elect whichever they choose. Special courses on the Prayer Book and Creeds are apparently provided for Anglican students.

The Anglicans have their own chapel at the seminary. Says Mr. James:

"The very existence of the chapel would have satisfied

me, personally, that Anglican students at Nanking maintain their identity in a predominantly Protestant population. This impression was confirmed by talks with individual students as well as the teaching staff. . . .

"On the one hand Chinese Anglicans seem to coöperate on the friendliest terms with the Protestants. . . . On the other hand, it seemed to me, both Anglicans and Protestants were aware of the distinct Anglican theological position and accepted it without demur."

One feature that impressed Mr. James at this seminary is the emphasis upon music — upon theory as well as practice:

"The seminary choir is remarkably fine. Frankly I was astonished to hear it. Here they were, not only Anglican students, but Baptists, Pentecostalists, and heaven-knows-what-not, giving superb renditions of Gregorian chants, followed by rousing choruses!"

In all of this there is evidently much in regard to which Episcopalians can rejoice with their fellow Anglicans in China. Mr. James' concluding words — appropriate, indeed, at any time — are doubly so at Whitsuntide, when we think of the world-wide mission of the Church in the power of the Holy Spirit:

"The two positive things which we Anglicans of West can do is to pray for our Chinese brothers in Christ, as they pray continually for us, and to seize every opportunity which presents itself for us to learn more about them and to show them more about us.

"These last are not easy of accomplishment, even though now a link has been forged between two sister Churches of the Anglican Communion; but it is of the utmost importance that we should try our hardest to do these things."

PENTECOST—1957

As Presidents of the World Council of Churches we greet our brethren in the member churches.

On this birthday of the Church of Christ we should remind one another that the Church was born when the Holy Spirit was poured out on the apostles, constraining them to proclaim to all around them the mighty works of God. Thus the last promise of the risen Lord was fulfilled:

"You shall receive power when the Holy Spirit has come upon you; and you shall be my witness in Jerusalem and in all Judea and Samaria and to the end of the earth."—ACTS 1:9 (R.S.V.)

To be the Church is to live by the power of the Holy Spirit. It is this power, which we need if we are to find repentance and renewal of life. It is this power which enables the Church to give hope to the hopeless.

The nations are looking with fear to an unknown future. Grave problems of human relationships which cause the suffering of millions of our fellow-men remain unsolved. This is not because the necessary intelligence is lacking, or even some general goodwill. It is rather because men have not the power to do the good that they know they ought to do.

In closing the inconclusive Disarmament Conference held some 20 years ago the chairman said: "In such a situation as the present nothing can help us but faith . . . The obstacles are not in the world around us, but in our minds and hearts. We will the end, but we do not will it hard enough to risk the means." That is still our position today. We long for true international understanding and peace, but we cannot bring ourselves to pay the price. In the churches we find a real desire for renewal, for unity, for evangelism, but not enough readiness to consecrate ourselves so fully to the service of Christ that we become the willing instruments of His saving work. Now Whitsun comes to tell us that the one and only way in which our weakness can be transformed into strength is by receiving the life-giving Spirit which turned disappointed disciples into courageous witnesses.

We therefore beseech you, brethren, so to wait upon God that we may be endowed with power from on high. We are often in such a hurry to do things for God that we forget God Himself and do not wait for the Spirit. "Not by might nor by power, but by my spirit" says the Lord of Hosts.

May the fellowship in Christ which we have in the World Council show the nations that there exists a People of God which lives in the strength of the Holy Spirit. May it render clear witness to the ends of the earth, that this Spirit really does enable man to carry out God's gracious plan for His children.

THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

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sorts and conditions

A SEQUEL to the report on Michael's injuring his left hand with home-made explosives has been demanded by a number of readers. He has been home from the hospital for a week and his bandages are down to a respectable size.

THE FIRST splint the doctor used was a huge item called a Paul Bunyan Spoon, so large that it couldn't be put through the sleeve of a man-size bathrobe. Now Mike has small finger bandages on three fingers and a band-aid on the fourth. He is getting adept at holding things between the fourth and the undamaged fifth finger.

HIS grandmother has lost no time starting him up on his piano lessons again — right hand only; and Mike is coöperating with verve because he needs only one more doublestar lesson to win a stupendous prize: four switches for the model railroad.

WHEN his left hand will get into the act remains to be seen. The shortened middle finger probably won't be as troublesome as the stiffness in the thumb and forefinger. But his age is on his side.

WE HAVE heard many stories about similar episodes. They are divided into two classes — gory stories, about the awful things that happened to other boys (and men) in their laboratories and workshops; and success stories, about the ability of damaged fingers to recover their nimbleness. Mike has been keeping count and says that the number of gory stories now stands at 44.

ONE READER, a young grandmother, sent Mike a charming seven-page letter which arrived just in time to be handed to him during a trip to the doctor's office. As the doctor pulled out stitches, Mike concentrated on the letter. "There was no point in watching him get ready to yank," Mike explained afterwards. My job was to hand Mike the pages, one at a time.

THE YOUNG MAN seems to have grown a couple of inches while he was in the hospital. In more ways than one, perhaps.

SO LIFE goes on. Mike suffers great embarrassment when people ask him how he is doing. Partly it is a matter of having to explain that he won't know for a long while just how much use of his fingers he will regain. But mostly it is a 13-year-old's embarrassment at being the subject of conver-

sation and at having to say the same thing, again and again.

"IN NINE cases out of ten," I tell him, "all you have to say is 'just fine.'" "Don't forget," his mother tells him, "these are the people who prayed for you and held you up with their prayers. It's only fair to let them know how much success they have had."

I DON'T really think the permanent physical effects of Mike's basement explosion will be very severe. But it is impressive, somehow, to realize that things done, decisions made, errors committed, do have permanent effects, whether minor or major. There are steps that can never be retracted.

YOU CAN win a victory or suffer a defeat, but you cannot ever bring things back to the state of affairs before the battle was joined.

THUS IT IS with sin. Each wrong thing done has its permanent effect. You can regret it, repent it, confess it and be forgiven, but you can never get back to the *status quo ante*. There remains a little handicap to carry with you throughout eternity.

GOD'S PROMISES are sweeping and reliable: "Though your sins be as scarlet, they shall be as white as snow. . ." (Isaiah 1:18); "If any man be in Christ, he is a new creature. . ." (II Corinthians 5:17). Obviously Chris-



tians are not supposed to mourn and mope over their spiritual scars. The all-embracing love that accepts us as we are, spiritually lame and halt and blind, must make these new creatures out of the material that we supply. Yet, by God's grace, we can be victorious over our handicaps, even though we cannot abolish them.

IF THIS is true of sin, which affects the very roots of our being, how much more so of merely physical injuries! Indeed, they may serve as the stimulus to renewed spiritual vigor and growth.

PETER DAY

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$17,077.85
Receipts May 17th through May 28th. 426.50

\$17,504.35

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. Reynold B. Boden, formerly associate rector at All Saints' Church, Pasadena, Calif., will July 1st join the staff of St. Alban's Church in West Los Angeles.

The Rev. E. Philip Dignam, formerly rector of St. Athanasius' Church, Los Angeles, is now rector of Holy Trinity Church, Covina, Calif.

The Rev. Richard H. Duval, formerly interim rector at St. Mark's Church, Altadena, Calif., is now vicar of St. Paul's Church, Lancaster, Calif.

The Rev. William J. Greer, formerly curate of Grace Church, Manhattan, New York, will on July 1st become curate of St. Mark's Cathedral, Grand Rapids, Mich.

The Rev. Willis R. Henton, formerly in charge of St. Benedict's Mission, Besao, Mountain Province, Philippines, is now curate at St. Luke's Chapel, Trinity Parish, New York. Address: 487 Hudson Street, New York 14.

The Rev. Thomas W. Jones, formerly vicar of St. Paul's Church, Lancaster, Calif., is now vicar of St. Mary's-in-the-Valley, Ramona, Calif.

The Rev. Ronald C. Molrine, formerly curate at St. James' Church, Los Angeles, will on July 1st become associate rector at the Church of Our Saviour, San Gabriel, Calif.

During his two years at St. James', the Rev. Mr. Molrine established the first mission for the deaf in the diocese. He also worked with the young people at St. James'.

The Rev. Peyton Reed, formerly assistant at St. Thomas' Church, Terrace Park, Cincinnati, is now rector of St. Paul's Church, Logan, Ohio.

The Rev. Roy F. Schippling, rector of the church of the Good Shepherd, Hemet, Calif., has added St. Paul's Church, San Jacinto, to his care.

Mr. Emmet Smith will become assistant at St. Thomas' Church, Terrace Park, Cincinnati, on June 12, about the time of his graduation from Bexley Hall and his ordination to the diaconate.

The Rev. George L. Whitmeyer, vicar of St. Michael's Church, Montebello, Calif., has added the Church of the Redeemer, East Los Angeles to his care.

The Rev. William G. Workman, formerly assistant rector at the Church of the Ascension, New York, is now rector of St. Barnabas' Church, Falmouth, Cape Cod, Mass. Address: Box 203, Falmouth.

Armed Forces

Chaplain (Major) Eric Eastman, formerly addressed at the chaplains' school at Fort Slocum, N. Y., may now be addressed: Office of the Chaplain, Camp Drum, N. Y.

Chaplain Robert P. Holdt, formerly addressed at Randolph Air Force Base, Texas, may now be addressed at HQ 3153 A.B. Wg., Office of the Chaplain, P. O. Box 8, APO 30, New York.

Changes of Address

The Rev. Dr. James W. Kennedy, rector of the Church of the Ascension, New York, may be addressed from June 15th until September 15th at 4 N. Water St., Nantucket, Mass.

The Rev. William H. Nes, professor of homiletics at Seabury-Western Theological Seminary, may be addressed in Penrose, N. C., R 1, from June 15th until September 15th.

The Rev. Joseph A. Pelham, assistant rector of Mariners' Church, Detroit, formerly addressed at 445 Ledyard St., Detroit, may now be addressed at Mariners' Church, 170 E. Jefferson Ave., Detroit 26.

Seminaries

The Divinity School in Philadelphia has announced the following changes:

The Rev. Dr. Edgar C. Young, professor of Old Testament language and literature, will retire on September 1st. At that time, the Rev. Dr. Thomas M. Horner, formerly curate at St. Mary's Church,

Massapequa, N. Y., will become instructor in Old Testament.

The Rev. Dr. William A. Opel, formerly chaplain at St. George's School, Newport, R. I., will be instructor in religious education and pastoral theology at The Divinity School.

Laymen

Mr. Henry Ashe Tilghman has been appointed by Bishop Gray of Connecticut as resident lay vicar of the Church of St. John the Evangelist, Yalesville, Conn., effective July 15th. He is a candidate for holy orders and has been studying privately. He will continue his theological education at the Berkeley Divinity School.

Ordinations

(THE LIVING CHURCH will give a year's free subscription to each new priest when his ordination notice is published in this column. The same procedure will be followed for perpetual deacons. Clergy who received a year's subscription from THE LIVING CHURCH when they were senior seminarians will not receive another free year.)

Priests

Panama Canal Zone — By Bishop Gooden: The Rev. Roger H. Greene, on May 11th, at the Cathedral of St. Luke, Ancon; presenter, the Very Rev. M. J. Peterson; preacher, the Ven. L. B. Shirley.

The ordinand has spent most of his life on the Isthmus. His father was comptroller of the Panama Canal. Fr. Greene was for many years an active member of the bar. His wife is the former Leah Waldman, who came to the Isthmus as a missionary of the Episcopal Church.

Deacons

Philippines — By Bishop Ogilby: Andrew Bayating, on May 11th; to be assistant at St. Andrew's Mission, Kapangan, Benguet, Mountain Province; address: Epiphany Mission, Box 61, Baguio, Philippines.

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As a result of a campaign conducted during past months, plans for a new parish house and additional church school facilities are in progress. The Rev. Darwin Kirby, Jr., rector of the parish, reported that the income expected during the next three-year period will total \$450,000.

The Rev. ALLEN F. BRAY, Lieutenant (j.g.) USN, who recently received an official letter of appreciation for his aid and assistance during the aftermath of a tragic mishap which involved eight 1st Division Marines.

During a Division maneuver, "Operation Ski Jump," a 35-mile-per-hour surface wind gust whipped and dragged Marine chutists over rough terrain, resulting in two immediate deaths and six injuries.

The letter, written by Col. E. N. Rydalch, commanding officer of the unit to which the injured men belonged, said in part: "During the critical days following the accident your thoughtfulness, initiative, judgment, and devotion of long hours to the spiritual and material comfort of members of this command, and to the parents and wives, set a splendid example of your devotion to your duties as a Christian and a chaplain."

"On behalf of myself, and the Marine Corps, I wish to express my deep appreciation for your sound counsel and assistance in this tragic occurrence."

Chaplain Bray was ordained at the Washington Cathedral, Washington, D. C., in 1952, and assigned as rector in St. John's Parish, Accokeek, Md. In 1954 he assumed the position of Acting Chaplain at Trinity College, and served there until 1956, when he reported for active service in the U.S. Naval Reserve.

HAROLD S. PEARSON, who has started his 51st year as a member of the choir of St. Paul's Church, Philipsburg, Penna. Starting as a small boy, he has been a leader and inspiration to many who have worked with him and under him in the years he served as choir director. The parish, honoring the choir at its annual parish supper, presented him with a leather-bound hymnal in appreciation of his faithful service.

Deaths

"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."

The Rev. Warren Canfield Cable, chaplain of Bishop Gray Inn for older people in the diocese of South Florida, died at the Inn on April 16th at the age of 80.

Ordained deacon in 1923 and priest in 1924, he served his entire ministry in South Florida except for a short time as rector of Trinity Church, Peru, Ind.

He is survived by two children: Robert E. Cable and Mrs. Marian Powell.

The Rev. J. DaCosta Harewood, one of the oldest priests in the diocese of Pennsylvania, died at his home in Philadelphia on May 15th at the age of 84.

Born in Barbados, B.W.I., he attended Codrington College there and later graduated from the Philadelphia Divinity School. During his 49 years in the ministry he served at four churches in Philadelphia as well as charges in Mobile, Ala., and West Palm Beach, Fla. He also did work in prisons and in hospitals.

Surviving are his widow, Mary Meade Harewood; a daughter, Mrs. Victoria Hicks, and two grandchildren.

Dr. Bernard E. Jacobs, retired dentist, died Feb. 24th at his home in Memphis, Tenn., at the age of 58.

Dr. Jacobs was born in Deadwood, S. C., attended Shattuck Military Academy, and was graduated from the Denver University College of Dentistry. He was a vestryman, junior warden, and president of the laymen's league in the Good Shepherd Church, Memphis.

Survivors include his widow, Mrs. Doris Cloar Jacobs; two stepsons, Frederick Coleman, and the Rev. James Coleman, St. Mary's Church, Memphis, and a sister, Mrs. C. E. Hartman.

Mr. Lorenz P. Moore, 66, vestryman of St. Andrew's Church, Wilmington, Del., died at his home on March 8th.

Born in Decatur, Ala., Mr. Moore moved to Wilmington in 1916. In addition to serving on the vestry of his church, he was a member of the Delaware School Auxiliary Association.

Surviving are his wife, Mrs. Anna Lippincott Moore; six children, Mrs. J. W. E. Hickman, Mrs. George A. Seitz, Stacey L. Moore, Lorenz P. Moore, Jr., Mrs. Thomas DeMott, and Mrs. Carl E. Miller.

Mr. Wentworth Earl Miller, a former missionary to Liberia, died in Boston on April 10th.

Mr. Miller served as a member of the faculty of Cuttinton College and Divinity School from the spring of 1952 until he was placed on indefinite leave of absence in 1956.

Survivors include his widow and three young children.



U.S. Marine Corps Photo

CHAPLAIN BRAY

MAN POWER

A column for laymen
By L. H. Bristol, Jr.

UN Meditation Room

When members of the Laymen's Movement for a Christian World first explored the possibility of persuading the UN to establish a Meditation Room for the use of delegates, Ralph Bunche warned it would take an archangel to get the resolution passed.

At first there was bitter opposition to the suggestion, but Wallace Speers, then chairman of the Laymen's Movement, said, "Better to have opposition than apathy. At least there's emotion there. Through prayer and patience maybe that emotion can be redirected."

Eventually a temporary room was provided, but as time went on the UN decided to establish a larger, permanent room and turned to the Laymen's Movement to help provide funds. A few weeks ago, Mr. Speers presented a check to Dag Hammarskjold, Secretary-General of the UN. The check represented, he explained, gifts from friends of the United Nations Meditation Room — Mohammedan, Jewish, Christian.

Said Dag Hammarskjold in accepting the check: "I hope that one day the room will really and truly be a thing of beauty in which people may find stillness, a place which will be a kind of spiritual center not only for those who work here, but also for the very many who support our work with their warm thoughts, good wishes, and prayers."

Greenville Laymen

St. James' Church, Greenville, S. C., is not large. It is not even the largest Episcopal Church in Greenville, but its live-wire Men's Club has been making news lately through the scheduling of headline speakers at monthly meetings.

According to layman Charles E. Thomas, "In the last year our club president, Stephen D. Mitchell, Navy veteran and Carolina motion picture theater operator, presented a group of headliners that would only be expected at a General Convention: missionary bishops from Brazil, Alaska, Haiti, and Honolulu; an internationally known newspaper correspondent; a brilliant English missionary from the Orient; an air force hero himself a General and author of "God is my Co-pilot"; the Secretary of the Navy . . . and just to prove that the Carolinas produce laymen of similar stature and ability, three speakers, local Churchmen, proved as inspiring"

How can the average parish obtain such speakers?

"It requires some ingenuity and a lot of correspondence," Mr. Thomas writes. It requires a faithful reading of Church papers to know "who's scheduled to speak nearby." It requires keeping in touch with National Council which can often tell you if their speakers will be travelling in the area and could stop off enroute at little cost to the church or the club.

As a result of club meetings several hundred-dollar contributions have gone to missionary districts the men heard about from their guest speakers; valuable new books have gone to a mission in Alaska; Bishop Melcher's Boys' Town in Brazil is being supported by contributions from Greenville; and in one of the Hawaiian Islands, a leper colony now has a new movie projector thanks largely to the help of the club.

Manhattan Layreaders

From more and more large city parishes these days come reports of layreaders reading the offices of Morning and Evening Prayer on weekdays.

One such report comes from St. Bartholomew's, Manhattan, where laymen — some 17 in number — who belong to the "Laymen's Devotional Group" provide two layreaders each night for after-work Evening Prayer services in the chapel at six p.m.

The devotional group was originally organized in 1950 at the suggestion of Bishop Stokes, of Massachusetts, then rector of the parish. At first only one service a week was held, except in Lent, when services were conducted daily. As time went on, the number of services was increased.

According to public relations executive Hubert A. Elliott, a member of the St. Bartholomew's corps of licensed layreaders, "Such enthusiastic and devoted Churchmen are frequently moved to extend their Christian activities. Former layreaders at St. Bartholomew's, who have become ordained priests, include the Rev. Wiley W. Merryman, Jr., and the Rev. Kenneth W. Costin. Layreader Walter Rasche is now studying for the perpetual diaconate."

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Carleton College
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LETTERS

Continued from page 3

in Mass-centered parishes; plus musical settings; plus propers for the traditional holy days such as are not included in the Prayer Book, but are included in the missals.

It is better for the Church to govern and appoint devotional practices, than it is to oppose and condemn them. The Prayer Book liturgy is a thoroughly Catholic one, but it is a bare minimum, an attenuated liturgy; and Mass-centered parishes have often found that we need more than the Prayer Book provides. It would be wiser to provide the additional material which is quite obviously needed, in the form of an authorized missal, than to neglect to provide it and then complain because "unauthorized" missals are used.

(Rev.) ROY PETTWAY
Rector, Church of Our Saviour
Atlanta, Ga.

A Year in England

The vicar of Lindisfarne, Northumberland, has written to me to say that he would like to arrange a year's exchange with an American priest sometime in the near future. Lindisfarne is Holy Island. Its vicar is the

successor of St. Aidan, who brought the Faith from Iona in the 7th century and began one of the most glorious chapters in the story of the English Church. The island and its village are described in the *National Geographic Magazine* of October, 1952. Since that time a road across the sands has made it possible to drive easily and safely to the mainland at low tide, about six hours a day.

The vicarage is modern and comfortable, with a garden sloping down to the sea. One can look across to the islet where St. Cuthbert built a hut and oratory 1300 years ago. Their foundations are still there. The vicar is squire as well as parson, and host to the pilgrimages which come in growing numbers from both England and Scotland.

No one should consider this exchange who is not prepared to enjoy a considerable degree of isolation, a ministry among simple folk, and a life by the sea in all weathers. In summer there is no better holiday country in England nor one less spoiled by commercialism, but in winter it could be rugged enough, exposed to the full force of North Sea gales.

On the other hand, there is no holier spot in the two Kingdoms. This was the heart of Celto-Saxon Christianity, the northern culture which produced the school of Whitby and such magnificent works as the Lindisfarne Gospels. No less than Canterbury it

was the seed-bed of the Anglican Church. It was the physical and spiritual home of nine or ten canonized saints and of many another known to God, whose presence is still to be felt.

Any priest who is seriously interested should write to the Rev. T. J. Martin, Lindisfarne Vicarage, Holy Island, Berwick-on-Tweed, Northumberland, England.

(Rev.) ERNEST J. MASON
Rector, Holy Trinity Church
Spokane, Wash.

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PUBLISHED for the first time, *The History Of The African Orthodox Church*. Secure Your Copy Now! Price, \$4.25 — Apply 73 W. 115th St., New York 26, N. Y. — EN. 9-8393 — Rev. Terry Thompson.

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WANTED — Supply Priest for July and August to Celebrate Holy Communion daily and on Sundays. Adequate honorarium. Reply Box C-441, The Living Church, Milwaukee 2, Wis.

SOUTHWESTERN PARISH, in city of 23,000, seeking Rector. New rectory, adequate salary, car allowance, Blue Shield and Blue Cross provided. Church has future. Desire priest of moderate churchmanship. Write giving all particulars to: Box M-448, The Living Church, Milwaukee 2, Wis.

BRENT SCHOOL, Baguio, Philippines can use two elementary and one high school teacher for the next school year. Must have 5 years teaching experience. Reply Box G-442, The Living Church, Milwaukee 2, Wis.

OPPORTUNITY to see New York, relax at Suburban beaches. Small Parish seeks priest for light Sunday duty July or August. Air-conditioned Rectory. Reply Box G-447, The Living Church, Milwaukee 2, Wis.

TEACHERS — openings in elementary and secondary grades in parish schools of Diocese of Los Angeles. Send full details of education and experience with grades preferred to: Rev. Kenneth W. Cary, Box 37, Pacific Palisades, Calif.

WANTED — MAN, college graduate, interested in working with children in Virginia institution. Case work wanted, but not necessary. Reply Box B-446, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PRIEST will supply month of August in exchange for living in Rectory. Have wife and child. Prefer near seashore. Reply Box Z-443, The Living Church, Milwaukee 2, Wis.

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EXPERIENCED PRIEST, Prayer Book Churchman, age 46, married, desires parish in suburban area or medium sized town in South, or West. Reply Box M-444, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, experienced, seeking position in Church in or near New York City. Reply Box V-445, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

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BOOKS

400 Extracts

ANGLICANISM. The Thought and Practice of the Church of England, Illustrated from the Religious Literature of the Seventeenth Century. Compiled and edited by **Paul Elmer More** and **Frank Leslie Cross**. Macmillan. Pp. lxxvi, 811. \$6.75.

The 17th century — “that age of adjustment after the first confusions of the Reformation” — is an important period in Anglican history, regardless of the point of view of the person looking at it.

It is therefore gratifying to know that a standard work on 17th-century Anglican thought is available in a third and recent reprinting — *Anglicanism*, compiled and edited by the late Paul Elmer More, sometime Fellow of the American Academy of Arts and Letters, and Frank Leslie Cross, now Lady Margaret Professor of Divinity in the University of Oxford and Canon of Christ Church.

Anglicanism, enthusiastically reviewed when it first appeared in 1935, consists mainly of some 400 extracts from the writings of some 100 17th-century Anglicans — Lancelot Andrewes, Richard Baxter, John Cosin, Thomas Fuller, Joseph Hall, Richard Hooker, Thomas Ken, Wil-

liam Sancroft, Jeremy Taylor, John Tillotson, James Ussher, to name only a few of those whose works are here represented.

In this collection the extracts, which cover a wide variety of subject matter, are arranged under some 20 main heads (e.g., The Anglican Faith, The Bible, Natural Theology, Revealed Theology, The Christian Ministry, The Sacraments) and a much larger number of subheads.

Thus, for example, if one wishes a sampling of 17th-century Anglican teaching on the Eucharistic sacrifice, he will turn to main head XIII (The Eucharist) and there, under subhead 3 (The Eucharistic Sacrifice), he will find four extracts on the subject from Jeremy Taylor, John Bramhall, and Lancelot Andrewes.

The “Biographies in Outline” at the end of the volume should prove a most useful feature for quick reference. There are two introductory essays — “The Spirit

of Anglicanism,” by Paul Elmer More, and “Anglicanism in the Seventeenth Century,” by Felix R. Arnott.

If this reprint of this important work had been available a month or so ago I would seriously have considered including it in my article, “Books For Ordination Presents” [L. C., May 12th]. Certainly it is worthy of such inclusion and in any case would make a fine gift to a man just ordained — or to any clergyman for that matter.

FRANCIS C. LIGHTBOURN

Books Received

THE GOSPELS: THEIR ORIGIN AND THEIR GROWTH. By Frederick C. Grant. Harpers. Pp. viii, 216. \$8.75.

THE CHRISTIAN IDEA OF EDUCATION. Papers and Discussions by William G. Pollard, E. Harris Harbison, Alan Paton, Massey H. Shepherd, Jr., John Courtney Murray, S.J., Jacques Maritain, Georges Florovsky, Reinhold Niebuhr, Stephen E. Bayne, Jr. Edited by Edmund Fuller. A Seminar at Kent School. Yale University Press. Pp. xv, 265. \$4.

PENNSYLVANIA DOCTOR. By Beatrice Fox Griffith. Harrisburg, Pa.: The Stackpole Co. Pp. 239. \$4.95 [A biography of L. Webster Fox, M.D.]

WHERE TO GO FOR HELP. By Wayne E. Oates. Westminster Press. Pp. 118. \$2.

THINE IS THE KINGDOM. By James S. Stewart. Scribners. Pp. 74. \$2.50.

PSYCHIATRIC STUDIES By C. G. Jung. Translated by R. F. C. Hull. Bollingen Series XX. Pantheon Books. Pp. xiii, 269. \$8.75.

HOW TO READ THE BIBLE. By Richard Hall and Eugene P. Beiter in association with Dr. Francis Carr Stiffler. Lippincott. Pp. 255. \$2.95.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

June

9. St. Mark's, West Frankfort, Ill.; St. Columba's Mission, Paauilo, Hawaii, T. H.
10. Holy Rood, New York City.
11. St. Peter's, Geneva, N. Y.; St. Barnabas', Brooklyn; St. Matthew's, Mooresville, N. C.
12. Grace Church, Riverhead, Long Island, N. Y.
13. Church of the Incarnation, Detroit, Mich.
14. St. Paul's, Ziegler, Ill.
15. St. John's, Mt. Prospect, Ill.

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 Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Sommerville, Rev. Y. Sang Mark, Assts.
 Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;
 Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.
 Rev. James Jordan, r; Rev. Neal Dodd, r-em;
 Rev. Peter Wallace, c
 Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
 Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL

Sun HC 8, 9, 12:15 (ex 1st Sun); MP 11
 (HC 1st Sun); Ev 4; Daily MP 7:45, HC 8,
 EP 5:30; 7 Tues & Thurs; 10:30 Wed & HD

ADVENT OF CHRIST THE KING 261 Fell St.
 Rev. Weston H. Gillett, r; Rev. Francis McNaull
 Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;
 1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF. (Cont'd)

ST. FRANCIS' San Fernando Way
 Rev. E. M. Pennell, Jr., D.D.
 Sun 8, 9:30 & 11; HC Wed 7, HD Thurs 9:15

FAIRFIELD, CONN.

ST. PAUL'S 661 Old Post Road
 Rev. Oliver Carberry
 Sun 8 HC, 11 MP, 1 S HC; Weekdays & HD as anno

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
 Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
 daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
 C Sat 5-6:30

Continued on page 24

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

LITTLE ROCK, ARK.
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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

Continued from page 23

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs & HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

DUBUQUE, IOWA

ST. JOHN'S 14th & Main
Rev. R. E. Holzhammer, r
Sun 7, 10; HC Wed 7; HD 10

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner) 1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D.
Sun 7:30, 9, 10; Wed 10; Fri 7

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 6; Daily 7, EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11; Thurs HC 12; HD 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10; C by appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, 4 Ev, Special Music; Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10; Church open daily for prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D. 46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 9; High Mass 11; B 8 Weekdays: Low Masses 7, 8; (Wed & HD) 9:30; (Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC 8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) 12:05 ex Sat; Prayer & Study 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 115th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt



NEW YORK, N. Y. (Cont'd)

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8 ex Thurs at 8, 10, EP 5:30

NIAGARA FALLS, N. Y.

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Rev. Canon Richard B. Townsend, r
Sun HC 8, M Ser & Ser 11

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily ex Mon 7:45 Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:10 Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

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RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 12

SPOKANE, WASH.

CATHEDRAL OF ST. JOHN THE EVANGELIST Very Rev. Richard Coombs, dean
Sun 8, 9:30, 11; Daily 8, 8:30, 5:45; Wed & HD 1

KENOSHA, WIS.

ST. MATTHEW'S 5900 7th Ave.
Sun HC 7:30, 9:15 & alternate 11; Tues 7; Thurs & HD 9; EP 7 Nov. thru April